THE

MASSACHUSETTS WATCHMAN,

AND

PERIODICAL JOURNAL.

September, 1809. NO. 4.

Extracts from a discourse delivered by the editor hereof in Wilbraham on the first Lord's day in August, in reply to the doctrine of the Rev. Mr. Flagg, pronounced the sabbath before.

The first passage Mr. Flagg explained, was Mark xvi, 16. Faith *was declared to be our inlet to gospel blessings, as really our's before believing, as afterwards, and man was said to have no* agency *in his faith.* — The attonement is infinite, but no greater than if only for one: Christ must have died to save one soul, and he did no more when he tasted death for every man. Grace is not given without faith, therefore without faith we have not the grace of GOD, notwithstanding its infinitude. There is no promise for unbelievers, how then are all things their's as much as believers'? Paul intimates no such thing in 1 Cor. 3, 22. He says, *all are your's.* If all is believers', we would candidly enquire, what

can remain for unbelievers? By faith we are reconciled to G O D, and thus do live.

Baptism *was explained to mean the baptism of the spirit only, water baptism being done away with John Baptist.* — Does not the Rev. Divine make himself wiser than Christ and his apostles? they understood, and practised the contrary. See Acts viii, 16, and 38.

Salvation *was explained universally equal eventually.*—This makes the destinction in the text a nullity!

Damnation *was explained to mean about nothing, or at most a few qualms of conscience, or damnation present.* — Well then, the sinner is damned to day...to morrow....next day....and when the last moment of life arrives - - so far his damnation is acknowledged - - now, the soul is gone - - where is it? — *man giveth up the ghost and where is he?* why, if Mr. Flagg is correct, the *damned* creature goes direct off to heaven!!! but, the last that was seen of him here, was the despair (not faith) of a dying mortal. We know of no change in him.

The second passage was Gen. xlix, 26. Because the blessings here were said to extend to *the utmost bound of the everlasting hills, universalism was said to be conclusive.* When the sinner's conversion after death can be proved, I will grant the doctrine true, but not from the most distant intimation of it in this text.

Jacob here had reference to the blessing he lied from his brother Esau, see Gen. xxvii, 28, 29: and told his son Joseph how it had prevailed, and then bestowed the same upon him; and can any one say this blessing extend-

ed beyond this life? If we take it as a figure of the ſpiritual Joſeph, it only proves the millennium, and how, even now, the bleſſings of Chriſt are extenſive. The millennium has not yet come, and before it arrives, millions may go hence in the ſtate we have ſhewn. *Man giveth up the ghost and where is he?* Job xiv, 10. Does not univerſaliſm tacitly ſay that all go directly to heaven, let them live as they liſt, die when, where, and how they may, even by violence from their own hands? This I think we cannot believe.

The third text was Eccle. xi, 3. I never viewed this paſſage to poſſeſs uncommon ſpecialty againſt univerſaliſm; it was argued to enforce benevolence, this was right. As it is natural for the tree to lie where it falls, either to the north or ſouth; ſo the natural conſequence of deeds of charity, is to make friends. By *the mammon of unrighteousness* friends are made, but if the tree falls not this way, but the reverſe, *there it shall be*, and never be received into *everlasting habitations*, as is ſtrongly implied in Luke xvi, 9. After the tree is fallen, there is an end of its growth, it dies: when man falls, or dies, his probation character is fixed, either benevolent and good, or otherwiſe, and *there it shall be*. For the final ſtate where the uncharitable *shall be* ſee Matt. xxv, 41, 42, 43.

The fourth paſſage was Iſa. xxxiii, 14, 15, 16. *The righteous were explained to dwell with the fire, it being GOD.* See the inconſiſtency, the righteous were not to have their waters fail, can fire and water dwell together? the

water will either quench the fire, or the fire will cauſe the *waters to fail.* To live upon bread and water in the midſt of everlaſting burnings ſounds oddly, tho' he ſhould *dwell on high, and his place of defence be the munitions of rocks.* Here are two characters named viz, *the ſinners in Zion*; and the *righteous:* two ſtates are alſo mentioned viz, *the fire*; and the *bread, unfailing waters and defence thro' the munitions of rocks.* Nothing is clearer from the connection of language, then that *the ſinners,* and the *fire* are relatives, and that the *devouring fire and the everlaſting burnings,* is the ſurpriſing *threatening* preceeding; then the turn appears natural—*not ſo with the righteous, for, he that walketh uprightly &c. he ſhall dwell on high &c. bread ſhall be given him, his waters* (not fire) *ſhall be ſure.*

The fifth paſſage was Mal. iv, 1, 2, 3, *The burning day was explained to be the goſpel diſpenſation, the righteous were all men, the proud and all that do wickedly not ſinners but ſins, the oven was man, then it was cantingly ſaid 'who ever burnt up his oven?'* The univerſaliſts charge us with laying aſide our reaſon not to think with them; but can any man of reaſon believe the above explanation? you will ſee the Rev. Gentleman repreſents pride and wickedneſs as *agents,* for they only are to be puniſhed, if ſo theſe have done all the miſchief in the world, and ſinners have had no hand in it, or they would be ſufferers. If this is true, I believe all will mount to heaven, for why, pride and wickedneſs are packed off to hell, and ſinners have no concern about them! But,

the text reads not ſo ; the *day* not the *man* ſhall burn as an oven ; *the proud and all that do wickedly*, not bearly *pride and wickedness* ſhall burn up ; and tho' they flouriſhed once like the green *bay tree*, now they ſhall have neither root nor branch of proſperity left, but be as the aſhes of deſtruction. The day ſpoken of, I grant, came in the time of the goſpel, but refers to the judgments on Jeruſalem : then the day burnt as an oven, and many of the Jews litterally became as ſtubble and were burnt up : Zion was plowed as a field, and in Jeruſalem neither root nor branch of the proud wicked Jews were left. All this time the righteous were ſafe, they went forth, and grew up as calves of the ſtall, and theſe murderers who had long perſecuted them, were now no more than the aſhes beneath their feet and many of them were litterally ſo.

Chriſt made uſe of this awful event as an emblem of the day of doom, and what ſays this about univerſaliſm ? Judge ye.

The ſixth paſſage was Matt. xii, 32. *This world was explained to mean the world, or age of the Mosaic economy ; and the world to come, the goſpel age, or dispensation. It was granted the ſin was committed, and never ſhould be pardoned under the Mosaic economy, nor the goſpel diſpenſation.* I aſk how and where ſhall ſins be pardoned, when the goſpel diſpenſation is ended? —endleſs miſery complete. See Luke xii, 10.

The ſeventh paſſage was Luke xvi, 23. I grant this is part of a parable which Chriſt uſed to ſhew the Jews their rejection, and the calling of the Gentiles ; but, this is a ſol-

emn truth, Christ never once spake a parable but what might be litterally true, and if this parable was not of this class, he deviated from his constant practice : if Christ here brought this parable from possible fact, as he ever had done before, and ever afterwards did, then a man might litterally lift up his eyes in hell.

The eighth passage was Jude 7. *This fire was said to be the fire from heaven in the overthrow of Sodom &c. and that in the 16th of Ez. their restoration from every suffering was declared.* This I deny, not one word in this chapt. relates to eternity. Whatever the meaning of this prophecy may be, there remains no doubt with me but what the fulfilment was to be in this life, and really took place relative to the Jews, and the Gentiles around them, dwelling upon their right and left hand. The Prophets often called places Sodom on account of similar sins, and Sodom litterally may not be here intended. It will not litterally bear. It is said, *when thy sister Sodom &c. shall return to their former estate, then thou &c.* If the Sodomites are to *return to their former estate*, they are to return again to pull down the flames of GOD's wrath upon them in the plains of Sodom, for this was *their former estate.* Poor restoration this.

The last passage was Rev. xx, 12. *The books* were said to be the *two first :* from these (Law and Remembrance) all were condemned, but when the book of life was opened all were justified, all being written therein. But it appears some were not written there, for we read *whosoever was not found written in the book*

of life, was cast into the lake of fire. But univerſaliſm ſays *whatsoever*, not *whosoever*, implying *things*, not *persons*. This twiſt cannot be avoided to ſupport the ſcheme, and how it will do, judge ye. *Think of these things; dare we venture eternal concerns on a plan that needs such shifts to support it. Remember the worth of the* ſoul, *and know that* holineſs *makes us safe; but if universalism fails the* impenitent *are gone forever, while the* pure in heart *shall see GOD.*

My reſpects to Mr. Flagg, I am his friend, and as an apology to our beloved univerſal brethren for the inſertion of the above, we pledge ourſelves to carefully attend toa candid reply from the reſpectable Rev. Gentleman.

GEORGE MANLY,

A murderer, who was executed at Wicklow, in Ireland, 1738; and having behaved in a ſingular manner, made the following ſpeech at the tree: "My friends you aſſemble to ſee—What? A man take a leap into the abyſs of death. Look, and you ſhall ſee me go with as much courage as Curtius, when he leapt into the guif to ſave his countrymen from deſtruction. What then will you ſee of me? You ſay, no man without virtue can be courageous. I am courageous. You'll ſay, I have killed a man; Marlborough killed his thouſands, and Alexander his millions. Marlborough and Alexander, and many others who have done the like, are famous in hiſtory for great men: but I killed one ſolitary man! I am a little murderer, and muſt be hanged. Marlborough and Alexander plundered cities; they were great men. I ran in debt with the

ale wife; I muſt be hanged! Now, my friends, I have drawn a parallel between two of the greateſt men that ever lived and myſelf; but theſe were men of former days. Now I'll ſpeak a word of ſome of the preſent days. How many men were loſt in Italy and upon the Rhine, during the laſt war, for ſetting a king in Poland! But both ſides could not be right: they are great men; but I killed a ſolitary man, I'm a little fellow. The king of ſpain takes our ſhips, plunders our merchants, kills and tortures our men; but what of all that? what he does is good; he's a great man; he is clothed in purple; his inſtruments of murder are bright and ſhining, mine was but a ruſty gun; and ſo much for compariſon. Now I would fain know, what authority there is in ſcripture for a rich man to murder, to plunder, to torture, and ravage whole countries; and what law is it that condemns a poor man to death for killing a ſolitary man, or for ſtealing a ſolitary ſheep to feed his family. But bring the matter cloſer to our own country: what is the difference between running in a poor man's debt, and by the power of gold, or any other privilege, preventing him from obtaining his right, and clapping a piſtol to a man's breaſt, and taking from him his purſe? yet the one ſhall thereby obtain a coach, and honors, & titles, &c the other — what? a cart and a rope. From what I have ſaid, my brethren, you may perhaps, imagine I am hardened; but believe me, I am fully convinced of my follies, and acknowledge the juſt judgment of

GOD has overtaken me. I have no hopes but from the mercies of my redeemer, who I hope will have mercy upon me, as he knows that murder was far from my heart, and what I did was thro' rage and paſſion, being provoked thereto by the deceaſed. Take warning, my dear comrads: think! O think! What would I now give, that I had lived another life.

Wretched ſtate of the poor in England.

When the poor are incapable any longer to ſupport themſelves, they are removed to what is called the *work houſe*. I cannot expreſs the feelings of hopeleſsneſs and dread with which the decent poor look on to this wretched termination of a life of labor. To this place all vagrants are ſent for puniſhment; unmarried women with child go here to be delivered; and poor orphans and baſe-born children are brought up here till they are of age to be apprenticed off: the other inmates are thoſe unhappy people who are utterly helpleſs, pariſh idiots and madmen, the blind and the palſied, and the old who are fairly worn out. The management of children who grow up where there is none to love them, and none whom they can love, *is affecting*.

To this ſociety of wretchedneſs the laboring poor look, as their laſt reſting place this ſide the grave; and rather then enter abodes ſo miſerable, they endure the ſevereſt privations as long as it is poſſible to exiſt. A feeling of honeſt pride makes them ſhrink from a place where guilt and poverty are confounded; and it is heart-breaking for thoſe who

have reared a family of their own, to be subjected in their old age to the harsh and unfeeling authority of persons younger than themselves, neither better born nor better bred They dread also the disrepectful and careless funeral which public charity, or rather law, bestows; and many a wretch, that he may hoard up enough to purchase a more decent burial, a better shroud, or a firmer coffin, than the parish will afford.

The wealth of this nation is their boast, and the envy of the rest of Europe; yet in no other country is there so much poverty—nor is poverty any where else attended with such actual suffering. Perhaps the pain—the positive bodily pain which the poor here endure from cold, may be esteemed the worst evil of their poverty. Coal is every where dear except in the neighborhood of the collieries; and especially so in London, where the number of poor is of course greatest. You see women raking the ashes in the streets, for the sake of the half burnt cinders. What a picture does one of their houses produce in winter! the old cowering over a few embers, the children shivering in rags, pale and livid, all the activity and joyousness natural to their time of life chilled within them. The number who perish from diseases produced from exposures to cold and rain, by unwholesome food, and by the want of enough even of that, would startle as well as shock you. Of the children of the poor hardly one third are reared. Happy America.

"Pity the nations, O our GOD!"

Hiſtorical Scraps

Chriſtianity was firſt propagated in Spain in the year of our Lord 36; ſuppoſed to be firſt introduced into Britian, 60; eſtabliſhed there by public authority, 181; introduced into Scotland, 212; propagated in Perſia, 408; began in France, 496; introduced into Friesland, 698; into Germany, 719; embraced by the king of Denmark, for which he was dethroned, 825; preached in Sweden, about 850; eſtabliſhed in Ruſſia, 985; in Hungary, in the tenth century; in Pruſſia, in the eleventh; in Norway, in the twelfth; in part of Tartary, in the thirteenth; in Africa, at Guinea, &c. in the fifteenth; and it made great progreſs in the Eaſt Indies, and in China, in the ſixteenth century; the American Indians began to be inſtructed in Chriſtianity by the Rev. Mr. Elliot of New England, 1650.

A Scene of human Woe.

Lord what is man? Juſt returning from a ſcene of anguiſh, my heart enquires, *what is man?* A little diſtant, a ſcene of ſorrow, and the height of human woe preſents: I turned aſide a moment to behold: too much the ſight was for my heart—there, lo, a tender wife we ſee all bathed in tears, and little ones a weeping in diſtreſs: there deareſt friendſhip, by ties of nature and of love, was bleeding at the heart: a ſolemn gloom, more ſo than midnight horrors can deſcribe, was hovering all around—What was the cauſe?—A huſband, parent, brother, neighbor, friend, apparently can ſtay no longer here. The

other day we saw him well: but a few mornings since, he left his pleasant home, and to the field repaired, with that hale heart, which the industrous farmer, most of all enjoys; but — lo — his nature grapples with disorder, he soon returns in anguish to his family, they smile no more around him: his wound by the dread hand of GOD, is found incurable: — he yields unto his fate. His mind is firm, the seat of life is strong, but there is no help for him. Think, reader, think, and live to die. Death is our portion.

From the Museum.

On a beautiful young Lady with a faded rose.

How transient is all human bliss!
The charms of beauty too, how vain!
That Rose, fair Lady, lately shone
The pride and glory of the plain.

It blossomed like the blooming morn,
Bespangled with etherial dew,
Diffusing sweetness all around,
And was as beautiful as You!

But now how changed, alas! its pride;
No more is smelt its soft perfume:
Where's the sweet glow that swell'd its leaf?
Or where is gone its lovely bloom?

'Tis thus, alas! that beauty's charms,
Though blooming as the new-born day,
Must gradual soon or later, fade,
And like this gentle flower decay,

End of No. 4.